In bringing up the children I have only observed ordinary punishments for obvious misbehavior or foolishness. Formerly education also extended into late boyhood or young manhood (83), but today it is mostly left to

83. See 88. 88. J. Olpp, Aus dem Sagenschatz der Nama-Khoi-khoin (Mitteilungen der geographischen Gesellschaft für Thüringen zu Jena, Bd. VI, 1887).

the young people themselves (see page 309). The power of the parents in training their children has declined since the whites have become dominant. Where formerly the son, /gõ·ab, as long as he was only half-grown, was dependent chiefly on his father for his support and therefore also felt morally dependent on him, today he can make himself independent at an early age in the service of whites. The daughter, /gõ·as, who was formerly dependent on her parents until she married, can support herself with her charms and even get all the little luxuries she desires.

But in spite of the shattering of the parents' power over the raising of the children, the prestige of the parents in the family has still been preserved. That is clearest in advanced age. The grandparents are not forced by anyone in the family to work and each person has the obligation to be of service to them. That old and helpless people are exposed, as one occasionally hears claimed in the country, is a fable in my belief or is confused with the emergency customs of the Bushmen. For such a treatment of aged people is a direct contradiction of the viewpoint of the people as reflected most clearly in the sagas and tales. The address ti //nao/b or ti //nao/oss, i.e. "my grandfather" or "my grandmother" is used also as an expression of great respect for people who have no relationship whatever to the speaker. The folk tale no. XXIV gives us a picture of the domestic duties of a child.

The terms for father and mother vary, depending on whose parents the words refer to. A child always addresses its father with ti"dāb or dā·tse, and its mother with ti ais or aise: my father! my mother! The expressions dāda·b and mama·s are probably borrowed from Cape Dutch.

[301] The Hottentot feels it as a coarse malapropism that the children of the Namib Bushmen address their parents sao/b and sao/os. For these designations are reserved for the case when one is speaking of parents of someone whom one addresses as "thou", whether one is addressing a child or an old man: sa sao/b, thy father etc.